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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER V.

Dorchester Gaol, July 30,
A. T. 1825, A. L. (*to Masons*) 1.

SIR,

As I shall address my description of the *Royal Arch* and other higher degrees of Masonry, to some persons whose titles and assumed rank in society are nominally higher and more appropriate than yours, nothing now remains for me to do with you, but to review my four letters, to complete the developement of the history and the mystery of the first three and only real degrees of masonry. Thus far I have been serious; after this, I must necessarily be satirical, to notice the subsequent frivolities with any good effect. Zerubbabel, Haggai, and Joshua, Priests, Prophets, Scribes, Sojourners and Knights, and Perfect Master Harodim, do not form a subject for philosophical or moral gravity.

In my first letter, I noticed Mr. Paine's Essay on Free Masonry, as an erroneous account of its origin. I am still assured, that it is erroneous on the ground of origin; but I have since learnt, that Mr. Paine was not far wrong in the purpose for which he wrote that essay. It was not written to be published, as it has been published; but as a chapter in his unpublished reply to Bishop Watson. His executrix, who published it, also, mangled its references to the Christian Religion. I have now a perfect copy of it. In his reply to the Bishop, Mr. Paine has a chapter to shew, that the Christian Religion was a mere corruption of sun-worship: and he wrote this chapter on Masonry to corroborate his arguments. I cannot say, if he has reached the

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conclusion, that all religions have sprung from sun-worship ; but I have reached that conclusion, and for the following reasons:—

The sun is the only planet that produces an effect on the earth sensible to the animal senses. The moon exhibits magnitude, but in point of effect felt, it is a mere occasional or periodical lanthorn. To the untutored ideas of mankind, the sun must have appeared, what was the true fact, the parent of all the animal and vegetable productions of the earth, the apparent universal creator. To this untutored mind, the earth exhibited nothing but materials for the sun, a powerful body, to work with. Hence, it is clear, that the sun must have been the first object of uncorrupted human worship : confining our ideas of humanity to this earth.

This conclusion is supported by the fact, that, take what name you will of a God, that has been the chief God of any nation, a name that admits an etymological definition, and you come alike, with all, to the sun. I make no exception. Take Jupiter, Jehovah, or Jesus Christ : take all, or take any : take Moses, take Bacchus, take Hercules, take Osiris, take Chrisna, and you trace the etymological definition to be the sun, or an emblem of the sun. The fire-worship of Persia, was a worship of the sun. The very candles of the Christian Church is a misunderstood and corrupted emblem of that same fire or sun worship. Our modern bonfires are misunderstood relics of the same thing. The religion of the Druids was a worship of the sun, practised within a circle formed with huge stones, and as little corrupted as any recorded. The Moloch of the Carthaginians and the multi-named Baal or Bel of the Phenicians, and of many other nations, were also clearly but national or corrupted names of the sun. Let him who can produce an exception to this conclusion.

Doubtless, Priestcraft was not tardy in rising upon this simple religion, to which alone the words *natural* and *rational* will apply ; if they can be applied to that word or idea under any definition. It fixed its cruel talons on this artless and grateful effusion of untutored humanity, personified the sun, gave him wives and an offspring, made him and his offspring alike cruel, that, under the pretence of intercession and mediation ; intercessors or mediators, as a standing priesthood, should be deemed by the cheated ignorant an indispensable institution. Hence arose sacrifices of human beings, or of other animals, as substitutes ; hence the fabled death of Jesus Christ as an atonement to gratify

his own or his father's revenge ; and hence all those bloody abominations, which have perpetually desolated the animal world, and deluged the earth with blood, in a waste of that life, for the grateful acknowledgment of the possession of which religion ignorantly originated. I say *ignorantly*, without presumption, as, gratitude, applied where there is no sensation to receive it, is misapplied : and, on this ground, I maintain the mischief of the unnecessary principle of religion ; that it is a corruption, and, consequently, a vice.

This conclusion maintains, and is corroborated by, all the astronomical theories of the origin of different religions. It is a tracing of the whole fabrication to that centre, when working upon which, you say, a Master Mason cannot err. It circumscribes alike the physitheist, the pantheist, the polytheist, the mythologist, the monotheist and the atheist.

In relation to the physi-symbolical figures of Pythagoras, it may be observed, that the sun presents the only constant and perfect circle, in what we call the natural world. A full moon is also a perfect circle to the eye, but it is not permanent. The sun is the only geometrical figure presented to the human eye in this natural world, referring to the earlier ages of mankind ; for the modern discoveries in chrySTALLIZATION were unknown to Pythagoras, though he seems to have had a symbolical idea of them, or a geometrical notion of the compactings of matter. To the eye of an ignorant man, there is not a geometrical figure to be seen on or from this planet, except the sun or periodical full moon, all else even to mycrosopic view, is rugged and mis-shapen, all evidently the work of accident and blind, undesigned circumstances. The human skin presents a fine texture to the eye ; but look at it through a good microscope and you may instantly account for its growth. It is a surf thrown out from the blood vessels of the body, wave after wave, until there be a solid porus and adhesive surface. Almost every liquid has a power to form such a skin or surface. And Mackey has gone so far as to trace the origin of a planet to it, or to a very similar principle.

Pythagoras, we know as a matter of history, was enitiated into the esoteric doctrines of the Egyptian Priests, and subsequently taught them to his pupils under symbolical or geometrical figures, making a circle the emblem of the sun, or what we term the universe ; for, though, we, now, have something like a correct idea of other suns and solar sys-

tems, we have no proof, that any of the Grecian Philosophers had the same ideas. As far as their cogitations could extend, without the aid of instruments and a knowledge of the science of chemistry, they approached to correctness; but the system of each philosopher had many defects, which a further advance in knowledge has brought to light. Still, experience must have taught all mankind to look upon the sun as the fountain of animal and vegetable life, and deviation from that experience must have been the cause, of the fabled personifications of its powers and purposes. Hence, I infer, that the esoteric doctrines of the Egyptian Priests were those of sun-worship, or an attributing of animal and vegetable life to the powers of the sun upon the earth; and that the exoteric doctrines of those Priests were corrupted personifications of the same worship, under the names of Osiris, Apis and a multitude of other names and emblems.

The sun, or a blazing circle, makes a point in all the known ancient mysteries, and was painted in almost all the ancient temples, and from this circumstance, combined with the foregoing observations, I also infer, that it has been an emblem copied among masons, as a relic of other mysteries, though they, one and all, from first to last, have been ignorant of its symbolical meaning. Every system, emblem or mystery of this kind, gets corrupted as it grows old, until the original purposes are wholly perverted. Hence, the source of mythology; and hence, the fountain of that vice called religion. When error once takes root, its growth is rapid, its branches and foliage become luxuriant, and it has the lamentable property of obscuring truth. To get fairly at truth, it is necessary to destroy this error, in root and branch, to leave the ground as open and as clear as it was before it had begun to take root. Truth is the nature of things, the properties of matter, always the same. Error is a rejection of experience, a building of hypothetical systems, system upon system, without any foundation: bubbles blown up and swimming in the atmosphere that attract our attention and often excite our admiration; but as soon as we attack them with any thing more solid, or even with a breath, they burst and vanish. Thus must religion burst and vanish; thus must be extinguished that last and most contemptible of mysteries called Freemasonry.

Mr. Paine, then, was right, so far as he made the emblem of the sun in masonic lodges to be symbolical, of sun-worship. He erred only in allowing to Masons too much

knowledge, a knowledge of the meaning of this emblem of the origin of its adoption, and of the origin and purpose of their association. Masons know nothing of the kind, until they learn it from me. Hutchinson, in his spirit of Masonry, has made some slight allusions to sun-worship, as a part of the ancient mysteries; but he did not rightly understand it; nor has he made any application of the fact to Masonry.

That the masons are ignorant of the symbolical meaning of the sun in their lodges is proved by their own publications. The scotch masons swore to admit no jews, Turks, Infidels, Madmen or Women; and at one time there was an exception to Papists. Much of the same spirit existed in the English lodges in the last century; but it has gradually worn away, and known Deists and Atheists are now members of different lodges. In an old Irish book called the Pocket companion for the Irish Masons, who were chiefly if not wholly Roman Catholics, I find the following liberal sentiment: "Religious disputes are never suffered in the lodge; for as *Masons, we only pursue the universal religion, or the religion of nature.*" This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another." This indicates something of sun worship, or atheism, or something like it; and it is corroborated in the same charge where it is said "we look upon him (God.) as the summum bonum which we come into the world to enjoy; and according to that view to regulate our pursuits." But the Catholics of Ireland or England were never so illiberal as their protestant seceders have been.

With reference to the history of Freemasonry, I have asserted, in my first letter, that it has no claim to the antiquity of which it boasts. Where we search for evidence upon such a subject and can find none beyond a certain date, we can only attack the system, negatively and by challenging evidence of its antiquity or of its existence before a certain date. It is thus, that I have detected the non-existence of Jesus Christ and of the antedating the origin of Christianity by a century. It is thus, that I have detected the false claims of the Jews to an antiquity as a nation in Asia. A very clever writer, on the subject of the origin of the Rosicrucians and Freemasons, in the London Magazine for January 1824, after exhibiting much research upon the subject, thus concludes:—

"In general, then, I affirm, as a fact established upon historical research, that, before the beginning of the seventeenth century, no traces are to be met with of the Rosicrucian or Masonic orders. And I challenge any antiquarian to contradict me. Of course, I do not speak of individual and insulated Adepts, Cabbalists, Theosophists &c. who, doubtless, existed much earlier. Nay, I do not deny, that, in elder writings, mention is made of the *rose* and the *cross*, as symbols of alchemy and Cabalism. Indeed, it is notorious, that, in the sixteenth century, Martin Luther used both symbols on his seal; and many protestant divines have imitated him in this. Sember, it is true, has brought together a great body of data from which he deduces the conclusion, that the Rosicrucians were of very high antiquity. But all of them prove nothing more than what I willingly concede: Alchemists, Cabbalists, and dealers in the Black Art there were unquestionably before the seventeenth century; *but not Rosicrucians and Freemasons connected into a society and distinguished by those characteristics which I have assigned in the first chapter.*"

The same writer in his introduction to this article, in noticing the work of a Professor Buhle upon the subject of the origin and purpose of Freemasonry (undoubtedly low and obscure as Christianity and every thing of the kind is and must have been) says:—"for as to the *secret* of Freemasonry, and its occult doctrines, there is a readier and more certain way of getting at those than through any professors book. To a hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century, (i. e. about 1610—14), but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Freemasonry, as now existing all over the civilised world after a lapse of more than two centuries, are here distinctly traced: such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects!"—He should have given us the particulars of this hoax.

Finch the Masonic Tailor, published a book attributed to a French Count, to shew that Cromwell was the institutor of Freemasonry, as it has since existed in England; and, by the publication of something called French Masonry, as practised in the French army under Napoleon Bonaparte, he infers, that Cromwell and Bonaparte owed all their military and political success to this adoption of Ma-

sonry. I have never seen any historical evidence elsewhere to corroborate the one or the other case and I hold Brother Finch to be a very bad authority. Cromwell's adoption of Masonry is also said to have arisen from the circumstance, that the Royalists, who followed Charles the first, were instituted as a masonic association. No history of England that ever came under my reading has mentioned any thing of the kind, and I am very much inclined to doubt the fact. That there were various secret meetings, with pass words and signs, during a civil war of that kind, is a matter of course ; but such is not a time to institute such frivolities as Freemasonry.

From Preston's illustrations of Masonry, we learn a convincing fact, that, before the eighteenth century, the association was wholly confined to the principles of the trade, and none were admitted members but those who practised the trade, either operatives or architects, or who were men of fortune and influence and attached to architecture. Sir Christopher Wren was the last Grand Master of the association of Masons under its old principles. We have this fact recorded : " During the following reign (the reign of Anne,) Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected. The old lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made and afterwards agreed to THAT THE PRIVILEGES OF MASONRY SHOULD NO LONGER BE RESTRICTED TO OPERATIVE MASONS, BUT EXTEND TO MEN OF VARIOUS PROFESSIONS. PROVIDED THEY WERE REGULARLY APPROVED AND INITIATED INTO THE ORDER. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem."

What need have we to look further than this for the origin of Freemasonry as it now exists?

From the same book, we learn, that so late as the year 1717, there were but four lodges in London and those thinly attended ; and that there was nothing of the kind in any other of the southern parts of England. After this time, the association began to assume a new character and to extend itself. In 1723 the printing press was first called in to its aid, and, from that time, it has gone on increasing. In its present character, it may be said to have flourished in

England for a century; and now, I think it high time to give it its death blow, as a piece of mischeivous and disgusting frivolity.

I will now introduce, from Preston's illustrations, the suposed ancient manuscript on Masonry, which Mr. Locke, is said to have procured from the Bodleian Library; and, for the best illustration, I will give the whole of Preston's third book. It contains, first, a letter from Mr. Locke; second, the ancient document with Mr. Locke's Notes; third, a glossary of the document; and fourth, the notes of the author on those of Mr. Locke. The few words which I shall have to say on it will follow.

BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

A Letter from the learned Mr. John Locke to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the Subject of Free Masonry.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see; and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years; for the original is said to be the hand-writing of K. Henry VI. Where that prince had it, is at present an uncertainty: but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself

into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am,

MY LORD,

Your Lordship's most obedient,

and most humble servant,

JOHN LOCKE.

Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtene by the hande of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me¹ JOHAN LEYLANDE, Antiquarius, by the commaunde of his² Highnesse.

They be as followethe.

Q. What mote ytt be³?

A. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynge: sonderlyche, the skylle of reckenynge, of waighes and metynge, and the true manere of faconnyng al thyngs for mannes use; headlye, dwellinges, and buyldynge of alle kindes, and all other thynges that make gudde to manne.

Q. Where dyd ytt begynne?

A. Ytt dydd begynne with the⁴ fyrste menne yn the este, whych were before the⁵ ffyrste menne of the weste; and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

Q. Who dyd brynge ytt westlye?

A. The⁶ Venetians, whoo beyng grate merchaundes, comed

¹ JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

² HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of Majesty.

³ What mote ytt be? That is, what may the mystery of Masonry be? The answer imports, That it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

⁴ Fyrste menne yn the este, &c.] It should seem by this, that Masons believe there were men in the east before Adam, who is called the 'ffyrste manne of the weste;' and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa, (which, in respect to Asia, may be called western countries,) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

⁶ The Venetians, &c.] In the times of monkish ignorance it is no

ffyrste ffromme the este ynn Venetia, for the commodyte of marchaundysynge beithe este and weste bey the redde and myddlonde sees.

Q. Howe comede ytt yn Engelonde?

A. Peter Gower⁷ a Grecian, journeydde ffor kunnyng yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plauuted maçonrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna⁸, wacksynge and becommynge a myghtye⁹ wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton¹⁰, and maked manye maçonnes, some whereoffe dyde journeye yn Fraunce and maked manye maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelonde.

Q. Dothe maçonnes descouer here artes unto odhers?

A. Peter Gower, whenne he journeyede to lerne, was ffyrste "

wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

⁷ Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of Priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years' silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.

⁸ GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

⁹ Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meeting. Wiseacre in the old Saxon is philosopher, wiseman, or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

¹⁰ Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

¹¹ Ffyrste made.] The word MADE I suppose has a particular meaning among the Masons; perhaps it signifies, initiated.

made, and annone techedde; evenne soe shulde all odhers beyn recht. Nathe-less ¹² maçonnes hauethe alweys, yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytie comyng to the confrerie herfromme.

Q. Whatte artes haueth the maçonnes techedde mankynde?

A. The artes ¹³ agricultura, architectura, astronomia, geometria, numares, musica, poesie, kymistrye, governmente, and relygyonne.

Q. Howe commethe maçonnes more teachers than odher menne?

A. The hemselfe haueth allein in ¹⁴ arte of ffyndyng neue artes, whyche, arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techyng the same. What odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel l tro.

Q. What dothe the maçonnes concele and hyde?

A. Thay concelethe the arte of ffyndyng neue artes, and thatt ys for here owne proffytte, and ¹⁵ preise: they concelethe the arte of kepyng ¹⁶ secrettes, that soe the worlde mayeth nothings con-

¹² Maçonnes haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secresy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

¹³ The artes agricultura, &c.] It seems a bold pretence this of the Masons, that they have taught mankind all these arts. They have there own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

¹⁴ Arte of ffyndyng neue artes.] The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

¹⁵ Preise.] It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show to much regard for their own Society, and too little for the rest of mankind.

¹⁶ Arte of kepyng secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: for

cele from them. Thay concelethe the arte of wunder-werckynge, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the¹⁷ arte of chaunges, the wey of wynnynge the facultye¹⁸ of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle¹⁹ longage of maçonnes.

Q. Wylle he teche me thay same artes?

A. Ye shalle be techedde yff ye be werthye, and able to lerne.

Q. Dothe all maçonnes kunne more then odher menne?

A. Not so. Thay onelyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrie, that ys pernecessarye for the gaynyng all kunnyng.

Q. Are maçonnes gudder men then odhers?

A. Some maçonnes are not so virtuous as some odher menne; but, yn the most parte, thay be more gude then they would be yf thay war not maçonnes.

Q. Doth maçonnes love eidher odher myghtylie as beeth sayde?

A. Yea verylyche, and yt may not odherwise be: for gude menne and true, kennynge eidher odher to be soche, doeth always love the more as they be more gude.

[Here endethe the questyones, and awnsweres.]

though, as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

¹⁷ Arte of chaunges.] I know not what this means, unless it be the transmutation of metals.

¹⁸ Facultye of Abrac.] Here I am utterly in the dark.

¹⁹ Universelle longage of maçonnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: but we are told that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, 'That the better men are, the more they love one another:' virtue having in itself something so amiable as to charm the hearts of all that behold it.

A GLOSSARY of antiquated Words in the foregoing Manuscript.

<i>Albein</i> , only	<i>Myghte</i> , power
<i>Always</i> , always	<i>Occasyonne</i> , opportunity
<i>Beithe</i> , both	<i>Odher</i> , other
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrerie</i> , fraternity	<i>Pernecessarye</i> , absolutely necessary
<i>Faconnynge</i> , forming	<i>Preise</i> , honour
<i>Foresayinge</i> , prophesying	<i>Recht</i> , right
<i>Freres</i> , brethren	<i>Reckenyngs</i> , numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plesethe</i> , they please	<i>Skylle</i> , knowledge
<i>Hemselfe</i> , themselves	<i>Wacksynge</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , operation
<i>Hereynne</i> , therein	<i>Wey</i> , way
<i>Herwyth</i> , with it	<i>Whereas</i> , where
<i>Holpynge</i> , beneficial	<i>Woned</i> , dwelt
<i>Kunne</i> , know	<i>Wunderwerckynge</i> , working miracles
<i>Knnynge</i> , knowledge	<i>Wylde</i> , savage
<i>Make gudde</i> , are beneficial	<i>Wynnynge</i> , gaining
<i>Metynge</i> , measures	<i>Ynn</i> , into
<i>Mote</i> , may	
<i>Myddlonde</i> , Mediterranean	

SECT. II.

Remarks on the preceding Manuscript, and on the annotations of MR. LOCKE.

This dialogue possesses a double claim to our regard : first, for its antiquity ; and next, for the notes added to it by Mr. LOCKE, who, though not at that time enrolled in the order of Masons, offers very just conjectures on their history and traditions.

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true Mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious examination.

The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the Fraternity of Masons, is accurate. The severe edict passed at that time against the Society, and the discouragement given to the Masons by the Bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution ; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the

civil commotions in the kingdom during his reign attracted the notice of government, this act would probably have been repealed through the intercession of the Duke of Gloucester, whose attachment to the fraternity was conspicuous.

Page 106. What mote ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer imports, Masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the Masons *pretend* to have taught mankind, and some part they still conceal.—The arts which they have communicated to the world, as particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the Masonic system.

Page 107. Where dyd ytt begynne?] In the annotation to the answer on this question, Mr. Locke seems to suggest, that Masons believed there were men in the east before Adam, which is indeed a mere conjecture. This opinion may be countenanced by some learned authors; but Masons comprehend the true meaning of Masonry taking rise in the east and spreading to the west, without having recourse to the Preadamites. East and west are terms peculiar to their society; and when masonically adopted, are very intelligible¹, as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western-world, and gradually advanced into Europe.

Page 107. Who dyd bring ytt westlye?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 107. Howe comede ytt yn Engelande?] The records of the Fraternity inform us, that Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest men of his time, Pherecydes of Syrus, who first taught the immortality of the soul. On the death of his patron, he determined to trace science to its source, and to supply himself with fresh stores in every part of the world where these could be obtained. Animated by a desire of knowledge, he travelled into Egypt, and submitted to that tedious and discouraging course of preparatory discipline, which was requisite

¹ And behold the glory of the God of Israel came from the way of the East. Ezek. xliii. 2.

to obtain the benefit of Egyptian initiation. When he had made himself a thorough master of all the sciences, that were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a shool of philosophy; and, by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece. Among other projects which he used, to create respect, and gain credit to his assertions, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into esoteric and exoteric classes: to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and orpheus in the one, Pheceades and thales in the other; following in this particular, the patterns set him by the Egptian priests, his instructors, who were not less celebrated for settling the civil than the religious economy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners: and, since his death, (which happened about the fourth year of the 70th Olympiad, in a tumult raised against him by one Ceylon,) the administration of their affairs has been generally intrusted to some of his disciples; among whom to produce the authority of their master for any assertion was sufficient to establish the truth of it without further inquiry.

The most celebrated of the philosophical notions of Pythagoras are those concerning the nature of the Deity, the transmigration

of souls into different bodies (which he borrowed from the Brachmans,) and the system of the world. He was the first who took the name of *philosopher*, that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and imagined that between God and man there were various orders of spiritual beings, who administered to the divine will. He believed in the doctrine of the metempsychosis, or transmigration of souls; and held that God was diffused through all parts of the universe, like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who shared a larger portion of the Divine spirit. The metempsychosis was founded on this maxim, that as the soul was of celestial origin, it could not be annihilated; and therefore, upon abandoning one body, it necessarily removed into another, and frequently did penance for its former vicious inclinations in the shape of a beast or an insect, before it appeared again in that of a human creature. He asserted that he had a particular faculty given him by the gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition that the sun was at rest in the centre, and that the earth, the moon and the other planets moved round it in different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular ones contained a peculiar force and significance. He was a geometrician, and admitted only those to the knowledge of his system, who had first undergone a probation of five years silence. To his discovery is attributed the 47th proposition of the first book of Euclid², which in geometrical solutions and demonstrations of quantities, is of excellent use; and for which, as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.

The pupils who were initiated by him in the sciences and study of nature at the Crotonian school, brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing and ate nothing that had life. Steady to the tenets and principles which they had imbibed, they dispersed abroad, and taught the doctrines of their preceptor in all the countries through which they travelled.

Page 108. Dothe maçonnes discover here artes unto odhers?] Masons, in all ages have studied the general good of mankind.

² THEOREM.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i. prop. 47.

Every art which is necessary for the support of authority and good government, or which could extend science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus Masons have been distinguished in various countries for disseminating learning and general knowledge, while they have always kept, the privileges of their own Order sacred and inviolable among themselves.

Page 109. Whatte artes haueth the maçonnes techedde man-kynde?] The arts which the Masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should have been ranked among the arts taught by the Fraternity; but it may be observed, that religion is the only tie which can bind men; and that where there is no religion, there can be no Masonry. Among Masons, however, it is an art which is calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and religious animosities happily terminated.

Masons have ever paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of a God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a succession of years. The progress of knowledge and philosophy, aided by Divine revelation, having enlightened the minds of men with the knowledge of the true God, and sacred tenets of the Christian faith, Masons have readily acquiesced in a religion so wisely calculated to make men happy; but in those countries where the Gospel has not reached, or Christianity displayed her beauties, they have inculcated the universal religion of nature; that is to be good men and true, by whatever denomination or persuasion they are distinguished; and by this universal system, their conduct has always been regulated. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

By Masonry we are taught not to deviate from the line of instruction in which we have been educated, or disregard the principles of religion that we have originally imbibed. Though it is our rule to suit ourselves to circumstances and situation in the character of Masons, we are never to forget the wise maxims of our parents, or desert the faith in which we have been nurtured, unless from conviction we may be justified in making the change; and in effecting that change, Masonry can have no share. The

tenets of the institution, therefore, interfere with no particular faith, but are alike reconcilable to all. Religious and political disputes never engage the attention of Masons in their private seminaries: those points are left to the discussion and determination of other associations for whom the theme is better calculated; it being a certain truth, that the wisest systems have been more frequently injured than benefitted by religious cavil.

Notwithstanding the happiest events have arisen in many periods of the history of the world, from the efforts of a wise, pious, learned, and moderate clergy, seconded by the influence and authority of religious princes, whose counsels and example have always had a commanding power, by enabling them to do good with a facility peculiar to themselves, it must be observed with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion in various countries, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory, while another has converted it into an instrument of dissension and discord. The discerning mind, however, may easily trace the unhappy consequences of departing from the divine simplicity of the Gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of *true religion* is, to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern; to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquility.

Such are the mischiefs arising from zeal and enthusiasm carried to excess; but when the principles of Masonry are better understood and practised, the Fraternity will be found to be the best correctors of misguided zeal and unrestrained licentiousness, and the ablest supporters of every well regulated government.

Page 109. Howe commeth the Maçonnes more teachers than other menne?) The answer implies that Masons, from the nature and government of their association, have greater opportunities than other men to improve their talents, and therefore are allowed to be better qualified to instruct others.

Mr. Locke's observations on Masons having the art of finding

new arts is judicious, and his explanation just. The Fraternity have always made the study of the arts a principal part of their private amusement; in their assemblies, nice and difficult theories have been canvassed and explained, new discoveries produced, and those already known illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs, that those who are initiated into the mysteries of the Masonic art, may discover new arts; and this knowledge is acquired by instruction from, and familiar intercourse with men of genius and ability, who have, in their masonic disquisitions, an opportunity of displaying their talents to advantage on almost every important branch of science.

Page 110. What do the Maçonnés conceal and hyde?) The answer imports, the art of finding new arts, for their profit and praise; and then particularises the different arts they carefully conceal. Mr. Locke's remark, 'That this shews too much regard for their own society, and too little for the rest of mankind,' is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, by being converted to bad uses, the consequences might be prejudicial to society. By the word *praise* is here meant, that honour and respect to which Masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demands veneration.

Of all the arts which the Masons practise, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself, may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven; nor can they divine to-day, what to-morrow may bring forth.

Many instances might be adduced from history, to shew the high veneration which was paid to the art of secrecy by the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading lest exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; they encountered every pain with fortitude, and strenuously supported their fidelity amidst the most severe tortures, till death put a period to their sufferings.—The Athenians bowed to a statue of brass, which was represented without a tongue to de-

note secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent, during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest as well as the noblest art³.

³ The following story is related by a Roman historian (Aulus Gellius); which, as it may be equally pleasing and instructive, we shall insert at full length.

The senators of Rome had ordained that during their consultations in the senate house, each senator should be permitted to bring his son with him, who was to depart, if occasion required; but this favour was not general, being restricted only to the sons of Noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were most earnest, and her inquiries more minute. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

Madam, you may well blame the senate for their long sitting; at least, for presuming to call in question a case so truly impertinent; except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion; I know their gravity will easily confound my juvenile apprehensions; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives; or otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I would rather with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determined.

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.*

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, to acquaint them with the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm, and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, next morning they proceeded to the senate-house; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus's scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had proved himself worthy of his trust, was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of his attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate house, where many honours were conferred upon him.

The virtue and fidelity of young Papyrus are indeed worthy of imitation: but the masons have still a more glorious example, in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

* Mr. Hutchinson, in his ingenious treatise, intitled *The Spirit of Masonry*, gives the following explanation of the word ABRAC; which, as it is curious, I shall here insert in that gentleman's own words:

Our celebrated annotator has taken no notice of the Masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines; hence astrology was admitted as one of the arts which they taught, and the study of it was warmly recommended in former times.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.

Astrology, however vain and delusive in itself, has certainly proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of

"ABRAC, or ABRACAR, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

The author of this superstition is said to have lived in the time of Adrian, and that it had its name after ABRASAN or ABRAXAS, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers of angels, who presided over the heavens: and also, according to the number of the days in the year, held, that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A	B	P	A	X	A	Z
1	2	100	1	60	1	200

Among antiquaries, ABRAXAS is an antique gem, or stone, with the word ABRAXAS engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

There is deposited in the British Museum such a gem, which is a besil stone of the form of an egg. The head is in cameo, the reverse in intaglio.

In church history, ABRAX is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities: it was the principle of the Gnostic hierarchy, whence sprang their multitudes of Thæons. From ABRAXAS proceeded their PRIMOGENIAL MIND; from the primogenial mind, the Logos, or Word; from the Logos, the PHRONÆSIS, or Prudence; from the Phronæsis, SOPHIA and DYNAMIS, or Wisdom and Strength; from these two proceeded PRINCIPALITIES, POWERS, and ANGELS; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care."

men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, mark the duration of seasons, and regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for *signs* as well as for seasons. We find the Deity thus addressing Job, "Canst thou bind the *sweet influences of the Pleiades*, or loose the bonds of Orion?" We are instructed in the book of *Judges*, that "they fought from heaven; the *stars* in their courses "fought against Sisera." The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite Lord Bacon, and several others, as giving it a sanction. Milton thus expresses himself on the subject:

Of planetary motions and *aspects*
In *sextile*, *square*, and *trine*, and *opposite*,
Of *noxious* efficacy, and when to join
In synod unbenign, and taught the *fixed*
Their *influence* malignant when to *shower* &c.

It is well known, that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to withhold from man those favours which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and the shootings of our corns, before a tempest or a shower, evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future contingencies of his being; finding his way through the *palpable obscure* to the *visible diurnal and nocturnal sphere*, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea: by which the waters of the ocean are, in a certain, though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rules the world of *waters*, what effects must the combination of the solar, stellar, and lunar influences have upon the *land*? In short, it is universally confessed, that astrology is the mother of astronomy; and though the daughter may have rebelled against the mother, it has

long been predicted and expected that the venerable authority of the parent would prevail in the end.

Page 111. Wylle he teche me thay same artes ?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry—a good character, and an able capacity.

Page 111. Dothe all Maçonnes kunne more then odher menne?] The answer only implies, that Masons have a better opportunity than the rest of mankind to improve in useful knowledge; though a want of capacity in some, and of application in others, obstructs the progress of many.

Page 111. Are Maçonnes gudder menne then odhers?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 111. Dothe Maçonnes love eider odher myghtylie as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator..

By the answers to the three last questions, the objection of cavillers against Masonry are amply refuted: the excellency of the institution is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known, can never be inrolled in our records; and should we be unwarily led to receive an improper object, then our endeavours are exerted to reform him: so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of society, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on the whole of this curious manuscript deserve a serious and careful examination: and though he was not at the time one of the Brotherhood, he seems pretty clearly to have comprehended the value and importance of the system which he endeavoured to illustrate. We may, therefore, fairly conjecture, that the favourable opinion which he conceived of the Society of Masons before his admission, was sufficiently confirmed after his initiation.

This document would make it appear, that Masonry was originally something more than a meddling with stones and mortar, and that it was speculative or metaphorical, as well as operative. The document is certainly a curious one, for it makes Masonry to be a philosophical institution, teaching and practising the whole of human knowledge real and pretended, that then existed, or that could be discovered. If it ever did possess such a character, it has the

discredit to have lost it ; for it has exhibited nothing of the kind within the last century : and if Mr. Locke did enter the association, he must have met a wretched disappointment. But the document is evidently glossed, for it assumes too much. The lodge of Masons exhibits no emblems of agriculture, of music, of chemistry, or of poetry ; for the ear of corn and fall of water, or the sprig of cassia, cannot be fairly considered, nor are they represented as emblematic of agriculture.

The document itself exhibits great ignorance of history and supports masonry upon one point, that masons vainly meddle with various matters which they do not understand, and of which they make no useful application. Mr. Locke excuses the errors of the document, by attributing them to an ignorant clerk ; but there is no evidence of a clerk in the matter. The document is professedly, in its original, the hand writing of Henry the sixth, who, if not learned in himself, could command all the learning of the country for its explanation and correction. And John Leland, who was a learned man for his day, does not seem to have detected or corrected its errors. I cannot see a single reason why *Venetians* should be accounted an error for *Phenicians* ; for, if the Phenicians brought the mystery of masonry to England, as some masons assume, this writer would have had no need to have sought the aid of Peter Gower or Pythagoras for that purpose. The document is a mixture of conceit and ignorance, such as always detects itself.

The word *kymistrye*, in a description of the arts taught by Masons, arrests my attention, for I do not understand, that such a word was in use before the seventeenth century. *Alchymistry*, we know, was practised in this country, by Roger Bacon, in the thirteenth century. But *Chemistry* cannot be said to have begun as a science until the eighteenth century, though a smattering of it was known in the seventeenth. This is a point which I will leave to the more learned in ancient lore. A knowledge of this kind forms no part of my ambition.

In the eighth answer, we are told, that Masons had an art to discover other arts that they had secrets to prevent any secrets from being kept from them ; that they could work miracles and foretel things to come ; that they had the art of changes, by which I understand the art of legerdemain ; that they had the way of winning the faculty of

Abrac; by which I can define nothing but witchcraft or devil-dealing; and that they had a *universal language*.

I am surprised, that Mr. Locke should have been duped by a document of this kind; but he was not free from superstition, and when a man is not free from superstition, he is open to all sorts of imposition and credulity. Newton was also a man of this stamp, and called Masonry *the science of sciences*; a description which is utterly false in fact.

It was in the reign of Henry the Sixth, that the Masonic combination formed a capital offence by statute, and we are here told, that this document so gained the esteem of Henry that he gave the masons his protection. If he did, it must have been a worshipping of the devil for fear; for we are told that the masons were masters of the then so much dreaded occult arts, or what was called the Black Art. Besides, such a document was enough to call down the thunders of the church upon these supposed sorcerors and we find, that they were persecuted by the Bishop of Winchester, which is a matter of course, if such notions were entertained of masons, or such professions made by them, as this document imports.

Upon the whole, this document is far from being creditable to the masonic association, and proves nothing more than that the secret combination had raised all sorts of strange notions among the multitude, and had perhaps induced the masons themselves to make pretensions of knowing and performing such things as those of which they were utterly ignorant. Similar popular erroneous notions have been entertained to this day. One of my correspondents assures me, that he lost an agreeable partner by her discovery, that he was a mason, and from her notion, that a mason never used a woman well. The association is a practical mischief producing no kind of good and ought to cease. If the charitable part of it be good, it can be preserved and extended, by relinquishing the secret and more expensive parts. But the mysterious part of it is evidently mischevious and void of a particle of good. It is a cheat upon the multitude, which, I trust, will be rooted out by my exposure.

To set aside all notion that the masonic association was any thing more than a trade association before the eighteenth century, I will copy another document which I find in Preston's book. It relates to the ceremony of installing a master:—

As the curious reader may wish to know the ancient charges

that were used on this occasion, we shall here insert them *verbatim* as they are contained in a MS. in the possession of the Lodge of Antiquity in London, written in the reign of James the Second.

* * * * * And furthermore, at diverse assemblies, have been put and ordained diverse crafties, by the best advise of magistrates and fellows, *Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum*

‘ Every man that is a mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for the dread of God: you that be charged, take good heed that you keep all these charges well; for it is a great evill for a man to forswear himselfe upon a book.’

‘ The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise mens teaching. Allso,

‘ Secondly. That yee shall be true liege men to the king of England, without treason or any falsehood. and that yee know no treason or treachery, but yee shall give knowledge thereof to the King, or to his counsell: also yee shall be true one to another, (that is to say) every Mason of the craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

Thirdly. And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the lodge or of the chamber.—Allso, that ye shall be no thiefe, nor thieves to your knowledge free: that yee shall be true to the king, lord, or master that yee serve, and truly to see and worke to his advantage.

‘ Fourthly, Yee shall call all Masons your fellows, or your brethren, and no other names.

Fifthly, Yee shall not take your fellow’s wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

Sixthly, You shall truly pay for your meat and drink wheresoever yee goe, to table or bord. —Allso, yee shall doe no villany there, whereby the craft or science may be slandered.

‘ These be the charges general to every true Mason, both Masters and Fellows.’

‘ Now will I rehearse other charges single for Masons allowed or accepted.

‘ First, That no Mason take on him no lord’s worke. nor any other man’s, unless he know himself well able to perform the worke, so that the craft have no slander.

‘ Secondly. Allso, that no master take worke but that he take reasonable pay for it; so that the lord may be truly served, and the master to live honestly, and to pay his fellows truly. And

that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven years. And that the apprintice be free born, and of limbs whole as a man ought to be and no bastard. And that no master or fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seaven.

‘ Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

‘ Fourthly, That a master take no apprintice without he have occupation to occupy two or three fellows at the least.

‘ Fifthly, That no master or fellow put away any lord’s worke to task that ought to be journey-worke.

‘ Sixthly, That every master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backe, to make him loose his good name.

‘ Seaventhly, That no fellow in the house or abroad answer another ungodly or reproveably without a cause.

‘ Eighthly, That every master-mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazard; nor at any other unlawful plaies, through the which the science and craft may be dishonoured and slandered.

‘ Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may bear him record that he was in an honest place,

‘ Tenthly, That every master and fellow shall come to the assemblie, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

‘ Eleventhly, That every master-mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellows to make him accord; and if they cannot accord, to go to the common law.

‘ Twelvethly, That a master or fellow make not a mould-stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without, to mould stone.

‘ Thirteenthly, That every Mason receive and cherish strange fellows when they come over the countrie, and set them on worke if they will worke, as the manner is; (that is to say) if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next lodge.

‘ Fourteenthly, That every Mason shall truly serve his master for his pay.

‘Fifteenthly, That every Master shall truly make an end of his worke, taske, or journey, whitherso it be.

‘These be all the charges and covenants that ought to be read at the installment of Master, or making of a Free mason or Freemasons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.

This old document proves that the masons were a trade association regulated by some moral rules as to conduct. All their pretences to science, occult or open, beyond the science of architecture and its relatives, are manifestly false. And even the science of architecture and its relatives could not be well taught at secret meetings; or not so well taught as in an open school. We see that masons do not study any thing in their lodges, nor rehearse any thing instructive. Sciences are recommended, but they are sent elsewhere to learn them, if desired as well as recommended. The Mechanic's Institution, which begins with teaching the simplest rule in arithmetic and leads you on through every real science, is, in reality, that institution of which the masonic association is but a mockery. Speculative masonry has been a cheat all through its progress. It has taught no one useful thing or quality, but has, in fact, been a school for licentiousness in the midst of contrary recommendations: a practice of those very vices which it is incessantly denouncing. At Bath, for instance, I am informed, that there is a lodge formed for some who call themselves gentlemen, into which no tradesman is allowed to enter: and that, in consequence, the lodges of the city are all at variance, and the different members ready to cut each others throats or to do each other all possible injury. I have seen a printed circular from an officer of one of the lodges calling on his masonic brethren to assemble and investigate his conduct, in consequence of a piece of slander set afloat by other masons, that he had enticed children into some hall or place for the purpose of unnatural crime. The slander spread abroad and the man as a tradesman was ruined without the means of redress. This was masonic brotherhood! This is one of the fruits of sectarianism. As some proof of my statement, I have a short squib upon the subject, which I will insert. I cannot give the key to it: but it is in the hand or head of every Bath Mason;—

THE BATH FREE MASON'S CREED OR BELIEF.

I believe in Thomas, the Mason Almighty, maker of

New Halls, castles in the air, "*and, would if he could,*" Knights of the Temple; and in the present officers, his only choice, who were conceived of self interest; brought forth of B——e, suffered loss of time under Col; Leigh, were execrated, dead and buried. In a few years they rose hastily again from their insignificance, descended underground, and sit before a tall —— with a bald, powdered, empty head; from whence they send forth their Emissaries and imps to annoy the Brothers who wish to live quiet and to meet in Harmony and Peace, that Honor and respect may be attached to their cause.—I believed that Sir Matthew Clog was a legitimate self elected commander of the conclave, and that Sir John Dickfather was not; that Law and force and Hectoring were the right plan to establish him, and that honor and honesty were not; that the dynasty of the W———y's is immortal, and that Carbon is an infallible remedy in all complaints. I believe in the immaculate purity of the Committee of Finance, in the independence of the Committee of Secresy and self interest, and that the Present W———y system is everlasting.

Amen.

The only point further for which I can find room in this letter is to knock down the history of Solomons Temple. My opinion of it is, at the farthest, that, with the pretended ark and tabernacle of the Jews, it was a mere ingenious description of what expence and labour might do: a plan for some future king or people to work upon. In all mythologies, there are the heroes or gods of strength, of riches, of wisdom, and of many other attributes and possessions; and the author of the Jew books has very clumsily worked such heroes into the historical romance of his nation. In all mythologies, there have been temples, tabernacles and arks: or rather, in the order of succession, arks, tabernacles and temples; but these fabled as belonging to the Israelites or Jews have no historical support.

(To be continued.)

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR AND BROTHER,
I HAVE not the least objection that you shall be the grand

patron of operative masonry, as I like a good house for sight or dwelling ; but, as an honest privy councillor, I must advise you to renounce that nonsense which is called speculative masonry. An individual, in this matter by going properly to work, can make great noise, and it is my determination to press the Masonic oaths on the attention of the legislature ; unless the nonsense called speculative masonry be renounced by the speculative masons themselves before the parliament meets again. Though no mason myself, I have the most respectable volunteer evidence, of those who have been initiated, to prove the correctness of my exposure, before either House of Parliament.

I see that Brother Williams has appointed a provincial grand lodge to be held at Poole, on the 12th of August, your forsaken birth day! How miraculous, how peculiarly royal, to have two birth days! If you do not give me leave of absence from this gaol, to attend in person, I must be contented to attend by deputy. which I shall not fail to do.

It is said, that the last of the Plantagenets, the son of Richard the third, was an operative mason, and I declare to you, that I would rather see the last of the Guelphs an operative mason, than that you and your brothers should remain speculative ones.

I am, Sir. your prisoner,
RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,
WINDSOR CASTLE.

SIR,

Dorchester Gaol, August 3, 1825.

WHETHER I have any thing to say or not, I must send you a copy of The Republican every week, whilst I am in Gaol at your suit, as an outset or part payment of my fines, and so sending, I must also send a note with it, to let the world know that I have sent it. Besides, I desire to teach men how to write to Kings. Junius was the first to set a good example on this head; for it is absolutely *base* to treat a king differently from

any other man. It is enough to spoil a good king; that is, good in relation to the worst: for a good king may be a great way off from being a good man and a good citizen, so generally bad have kings been.

I am, Sir, your prisoner,

RICHARD CARLILE.

Just published, price one shilling, Toulmin's "Eternity of the Universe." His "Antiquity and Duration of the World" may be also had at the same price. These are all the known philosophical works by this author.

We shall shortly publish for a young gentleman, being his first appearance as an author, "WRONGS OF MAN" a pamphlet at or near the price of a shilling. It is a work in prose. Mr. Howard Fish published in verse a pamphlet under the same title in 1819. This new work will be further described when it appears.

We shall also proceed to the completion of Vol. i, of The Moralist, and of a new edition of Palmer's Principles of Nature, to be sold at 3s. stitched, being the same type and paper as was first sold at 5s., in bds.

Printed and Published by R. CARLILE, 135, Fleet Street.—All Correspondences for "The Republican" to be left at the place of publication.